

x

012331. gg. 6.

THE
ECONOMY
OF A
WINTER'S DAY.

[Price Six-pence.]

THE

COMMON

OF

WINTER

[PREFACE]

T H E
E C O N O M Y

O F A

W I N T E R ' s D A Y .

Dies diem docet.

A N E W E D I T I O N ,
W I T H
A D D I T I O N S A N D A L T E R A T I O N S .
B Y T H E A U T H O R .

L O N D O N :

Printed for P. BRETT, opposite St. Clement's
Church, STRAND, THIS SUMMER.

THE
ECONOMY

OF
WINTER



A NEW

WITH

ADDITIONS AND ALTERATIONS
BY THE AUTHOR

LONDON:

Printed for P. BARNETT, of No. 22, Great
Street, Strand, and London.

INTRODUCTION.



HENCE with the Prophane! Hence with the great Vulgar and the small! Draw near, ye chosen few, who are worthy to partake of the solemn Mysteries, I am about to unfold.

It was but Yesterday that I was the Child's Penny Rattle, the Boy's Trumpet: This Day the Wind whiffleth round, and lo! behold me the Organ of Oracles: The Sage of Sages!

Gape then, and give Ear to my Instructions: Experience hath suggested,
A 2 and

and a public Spirit giveth them Utterance: Receive them with Veneration: they descend to thee from on High: even from that ethereal Appartment which is next unto the Firmament.

Poor and content is rich enough. Sixpenny-worth of Wisdom is worth Six-pence. Truth is great, yea very great, and very wonderful!



THE
ECONOMY
OF A
WINTER'S DAY.

AS soon as thou awakest from the Night's sleep, give one mighty Stretch-out; Expand thy limbs, even as doth a Lobster; indulge for a few moments the Morning-sprawl. Yawn, rub thy Eyes, acknowledge Day-light, and rejoice that thou art alive: Is not sleep the image of Death?

If thou art provided with a carnal Mate, turn thee gently to her; salute

A 3

her

her with a tender Greeting, and enter into bodily Conversation with her. Thy Country must be peopled: Thy Duty is thy Pleasure also. Remember too, that where the right of property is not, through Non-use, forfeited by the law of the Land, it certainly is so, in the equity of Nature.

After fasting so long as the whole Night, even from thy supper until thy uprising, very meet it is that thou shouldst break thy Fast. Let thy Tea-Equipage then be set in trim Array. Let thy Toast and Butter be kept warm until thy Tea be poured forth: they were made to go together. I approve not *Coffee*, for the same is drying, and preyeth upon the Nerves; I approve not *Chocolate*, for that it is heavy and indigest. Among the various tribes of Tea, the unadulterate SOU-CHONG challengeth thy Preference.

As soon as the calls of thy Morning-Appetite are hushed, commune
with

with thyself, and ruminate on thy Affairs. Business must be minded.

Weigh then well, what thou hast to do. Procrastinate nothing. Thus shalt thou smooth thy Passage to an easy Evening; otherwise the needful that thou hast omitted, shall give thee more Trouble, than would the doing of what ought to have been done.

“ Let thine own Business engage
“ thy Attention. Leave the care of
“ the State to the Governors thereof:”
and the same shall be gloriously taken care of—as heretofore.

Shun all political Discourse or Concerns whatever. Why shouldst thou seek to be sick, or grieved in vain?

Do thy Affairs call thee abroad? Array thee in decent apparel; neither respect, nor condemn too much the Fashion; the one is Foppery, the other Singularity: Approach then as near the borders of the Mode as thy Fortune, thy Condition, and thy personal

sonal Figure permit thee. Follow not the example of Numbers, who purchase their being ridiculous at a vast Expence. Propriety is truth of Taste. Beware the vulgar mistake of Fashion for Taste: are they not often diametrically opposite?

Calculate thy expences of the Day, and allow for Contingencies. Consider that one *British* Shilling containeth Farthings forty and eight: avoid then Profusion: He that benefiteth by thy Extravagance laugheth at thee.

Remember that Independence is the beautiful and legitimate Daughter of Industry and Oeconomy. The first shall procure, the second preserve to thee, an honourable Property.

All Extremes are vicious. Detest all poverty of Spirit; the poor in Spirit are the poor indeed! Be frugal, that thou mayest be just; and just thou must be, before thou canst be generous: Yet, do not, like thy miserable Countrymen, fall down and worship every golden

golden Calf; nor say unto filthy Lucre. I know no other God but thee.

Make then a point of deserving thy Dinner before thou fittest down to it. If thou wouldst also preserve thy Health, let thy chosen Dishes be in the taste of thy Fore-fathers; plain, simple, and solid. The juices of pure Meat excel even in Taste, all the sophisticate Compounds of the *French Kitchen*. Covet not the luxuries of *France*. What are their wines, but, like the Nation itself, enemies to a *British Constitution*; They sow the Seeds of intestine Disorders, and should by no means be the Draught of a true *Englishman*.

If fermented Liquors should, by the force of Habit, be erected into a necessary of Life to thee, at least prefer the Produce of thy own Country; the friendly mixture of the Barley, with the Hop that runneth up the Pole; or the yet more healthy juice of the Apple: Punch is pernicious, it is made
of

of warring Elements ; but the Acid prevai-
leth, and troubleth the Stomach.

If at thy Meals thou seekest the
sweets of Society, avoid too nume-
rous a Company, lest thou be stunned
with a din, and confusion of Tongues:
Let thy Friends who shall be called
to break Bread with thee be few, but
well chosen.

Shun, as thou wouldst a Pesthouse,
the tables of the Great: 'Lo! their
Cates are Poison-traps. Their Society
is thick sown with Snares, Gags, and
Chains; a good Taste disowneth them,
and true Happiness hath said unto
them, *I know ye not*. Few are the
Exceptions, wherefore what booteth
it to say there are any? Leave Lords
to Lords, like to like; so shalt thou
not be defiled with their Fooleries. An
evil Taste, that Death of Life, rageth
grievously amongst them; neither can
a Plague be more catching.

But if, for thy Sins, thou art ever
compelled to spoil a Meal with them;
behold

behold with compassion, and silent Disdain, their solemn sacrifices to the Powers of Pride and Nonsense. Behold the Side-board, glittering with heaps of Plate, even like unto a *May* Garland in the great City: On this the Master vaunteth, and saith unto himself, Ha! am I not a great Man? Alas for thee! thou Wretch: Knowest not thou how dear it costeth thee, even thyself the Purchase? and that thy Grace in the same is nothing greater than that of the Wanton, who glorieth in the Pearl-Necklace, acquired at the expence of a Prostitution, peradventure less scandalous than thine. Between the Lords of the Court, and the Ladies of the Town; tell me, ye that for your Sins know both, which of the two have the least honor.

Keep thy Mouth then in every Sense; but forget not to praise the Cook, and the same shall be reckoned unto thee even as the praise of the Master.

In

In the hour of thy escape, when the door that let thee in shall open, in a better Hour, to let thee out: Remember thou the rank and file of the gaunt and hungry Menials, who shall watch thy Out-going; and do thou hold thy Ransom prepared; for their Masters are scarce more rapacious than they are.

At Dinner let not the sensuality of the Palate tempt thee into the Dangers of Repletion. Rise from it with just so much and no more of Appetite than may prove thy respect to Temperance, and thy justice to Nature, that loves to be satisfied, but hates to be satiated. Make to thyself a capital Point of irreproachable Meals.

The dilution of Tea may occasionally purge thy Brain of obnoxious Fumes, the foul produce of Plenitude; the same shall also gratefully enliven thy Spirits, and favor thy Digestion. Remember that without a good Digestion there is no chearfulness,
nor

nor without chearfulness a good digestion: they are alternately cause and effect. Health is parent and child of both.

O MAN! thou living paradox; how doth thy folly make of thee a traitor to thyself! instead of laying up a stock of health for the use of life, how very sensible the scheme of accumulating a fortune for the use of death! Instead of consulting the great principle of self-preservation, that recommendeth the retardment, as much as possible, of the fatal catastrophe of the human existence, how many appear violently bent on accelerating that period, with incomparably less of taste and of pleasure, than a salutary course would bring with it! How universal, and how incorrigible the suicide rage of hourly and instantly making of the body a magazine of diseases, a walking hospital! Wretched human kind! as men now live, not one of ten thousand dieth of a natural death; or not unmurdered by himself. Thou canst

B

not

not then be too careful of forming to thyself the plan of life, the most favorable to thy health. Fix well thy points of regimen, and stick to them. Having Nature on their side, Habit will soon make of them to thee the highest delight. Thou canst hardly have too great an opinion of the virtues of exercise. Let not the effeminacy of carriages defraud thy limbs of their salutary activity. Attempt strength and gain strength; use legs and have legs. The fair-sex will do well to consider whether, after all, *Mirabeau, the friend of humankind*; was not right in his observation, “that ever since carriages had come
 “into use in France the beauty of their
 “women had neither bottom nor du-
 “ration.” Who doth not know that exercise is the great preserver of health, as health is of beauty, and beauty of desires? If to cards there was no other objection than their being too sedentary a diversion, that alone would be a very great one.

No-

Nothing like the combined powers of Exercise and Temperance to attack and subdue the monster, Corpulence. Reflect but on this sacred truth, and thence form thy own conclusions : every ounce, every scruple, every grain of bodily matter beyond the just quantity originally designed by Nature for thy constitution, is a parasite substance, that must be subsisted at the expence of thy native stock, which must consequently be the worse fed, and withal do thee the less service. And how does the unnatural inmate repay its fosterer ? With diseases and death. Gross humors accumulate ; the infamous family of Pain take possession ; a Fever ensues, and fries him alive in his own fat. But dost thou despair of reducing bulk ? Try, at least, to give it a new foundation, in the least unwholesome food, and clarify thy kitchen-stuff.

In theory, the rule of health may be rigorous ; but in practice it admits of a more relaxed casuistry ; without

being too great a Latitudinarian, thou needest not however dress by the thermometer, nor diet by the weighing-chair.

But lo! the evening cometh on, and bringeth to those who shall have fulfilled the previous duties of the day, ease, relaxation, and leave to pursue the joys that flesh is heir to, with that moderation of appetite, that delicacy of taste, which constitute the true philosophy of pleasure.

The chapter of what thou oughtest not to do is infinite; and short the chapter of what is at once meet and pleasing for thee to do. Study the same then well, and proceed thou accordingly.

The temptations of vice are sweet and alluring, but sweeter far, and to a just taste more alluring, the joy of triumphing over thy greatest enemy, even thy natural inclination unto them.

Then love thou virtue; but love it from taste, not like the *Mammonites*,
who

who have no objection to vice, but that the same is more expensive than virtue; or like the Elders, who snarl aloud at pleasures they could wish not to have done with, and at which they knit their brows, with an eye still leering lickerishly towards them.

Refuse not then thyself to all innocent pleasures: for thee they were made. All that is required is, that thy reason should preside over them.

The man who sayeth to reason, "thou shalt not controul my pleasures," selleth himself to bondage, and perdition: he becometh the vilest of slaves. The man, again, whose reason furlily barreth up the door against all pleasure: he is a tyrant to himself: and best it is that thou shouldst be neither.

Health, reputation, fortune, and, above all, a good conscience, should be the fixed principles of thy care. Whatsoever inclination urgeth not thee to depart from these; indulge: so shalt thou be merry and wise.

If a play-house delighteth thee, laugh thou at the Puritan whose sour fermenting zeal would deter thee from resorting thither in quest of amusement. His own black heart it is that maketh him see a profanation in every thing that breatheth not a gloom like unto his own, The bloated Spider replenisheth his poison-bag from the produce of the garden: albeit from thence the bee culleth her choicest sweets.

Hast thou an ear? or in other words, delightest thou in music? thou wilt not think an evening ill spent in which thou hast gratified this thy elegance of taste. Music sootheth sweetly the ear, giveth gladness to the sad, calmeth the impetuosities of joy, and introduceth in the room thereof a more delectable languor. The same hath also its abuses, and what is there that hath them not?

But take heed thou, and plant a guard upon thyself in those instances, wherein

wherein tho shalt feel its softening powers, lest thy manly virtue be melted away by the dissolute and dying strains of the *Lydian* measure.

The negative pleasures form also a list, which is not a short one; a list at which taste might smile, nor the Economy of the day repine.

When the play-bills offer nothing for thy amusement but bad plays, or plays badly acted, mayst thou not very reasonably enjoy the *not* going to them? When thou confidest the benumbing stupidity of a lounge at court, is it not some pleasure to think that there is no act of parliament to compel thy presence there? If in the actual position of things, thou hast ever stooped so low as to wish a seat in the house of commons, reflect but on the discomforts that would await thee there; the horror due to bought votes; the mockery of debates, when the battle is fold, and the decision foreknown; the nonsense of speeches in which nothing
is

is omitted, but just the point in question; think of the half-witted petulance of some bloated mock-minster, or infinitely worse yet, his nauseous cant of candor, on the whole in short, of that miserable farce, and thou must hug thyself on thy not being subjected by a call of the house, to undergo so horrid a penance.

By means of such considerations a double end is achieved, of sparing thee unworthy regrets and of giving thee cheap pleasures: they leave thee also the more at leisure for more engaging pursuits.

Does inclination guide thy steps to some select fair one? Ah, may she be, in one, the choice of thy head and heart! If thou hast not yet found her, seek not in the hundreds of high life; neither in the kennels of the lowest. The middle condition shall afford thee the fairest chance. Extremes meet in many angles. The hackney-harlot, blown about the streets, and broke with.

with Geneva, and with exploits upon bulks; and the superb countess, worn out with card-vigils and the exercises of the velvet-couch, present to the knowing eye the same image, the self-same coddled, parboiled, unctuous surfaces of complexion.

Alas! for the painted roses! they please no more than painted fire can warm or cherish; they remind disagreeably of what is wanting, and cannot supply its place.

Woe! woe! unto thee, if thou art seduced by the false graces of the affected female, or the extravagant flights of the talkative damsel, whose all of half-wit consisteth in the knowledge of every trifle which the merit would be *not* to know, and in the ridiculous murder of theatrical scraps?

Happy thou of human race, whose evenings the converse of a deserving fair one shall sweetly beguile. The same is rich amends for the dull duties of the day. Her beauty shall ensure
thy

thy constancy, and her good sense captivate thine. Her virtue is under thy protection. Ah, lay not snares for her innocence. Thou canst not injure her faith in thee, but at the expence of what thou shouldst hold dearer than thy life, even thine honor.

Among the beauteous daughters of *Britain* thy option needeth not be long protracted. The land aboundeth in virtue and beauty, peradventure, more than any other under the sun; the bad and the homely are comparatively few, and meet it is that some such there should be: are they not as foils unto their opposites?

Choose thou then the engaging, ingenuous fair, whose beauties of mind and body are all her own. Choose her rather so young as that thou mayst form her thyself, and give the tender plant the ply thou likest. Choose her also a beauty to thy taste. Let her be so formed as to have no favor to ask of

of art, but not to spoil what nature shall have done for her.

Possessor of such a treasure, be thou ever superior to the vulgar weakness of inconstancy. Disdain the usual ingratitude of enjoyment. The dæmon tempter of Variety being once conquered, the triumph will ennoble thee to thyself, and soon shall Habit, joining its force to Honor, fix thy happiness on the firmest foundations of Nature.

At thy leisure from thy domestic Paradise, hast thou a mind to fill, not spend, the evening? Wouldst thou achieve the heights of pleasure and profit in the most perfect union? seek thou the converse of men of knowledge: nevertheless not of men of knowledge only, but of taste also. Taste is the table-decker of Knowledge, as Wit is the seasoning of Reason.

Every sublunary enjoyment but that of knowledge goeth not without a discount. After every pleasure of
the

the senses the spirits flag, in proportion to their precedent exaltation : a surfeit often followeth. In knowledge alone there can be no dangerous intemperance ; neither is there any end or satiety of the joys thereof. Joys pure, delicate, unallay'd, worthy the soul of man.

Pick then such company as may give thee cause to respect thyself, and them. Let the bowl flow, not overflow ; so shall thy feast^o be truly that of the soul, without hurt to the body. The virtuous thirst and hunger after learning may best be satisfied by the chosen few who are at once living depositaries of the treasures of the dead, and experienced in the current world. Thou shouldst live as well as learn.

If thy evil genius throw thee perchance into the society of fools, be thou superior to any intolerance of them. Are not all public and private places littered with them ?
Me-

Meditate then thy escape, and execute it without offence. A departure from fools is not a bad beginning of a new voyage. The pleasure of leaving them is some atonement for the pain of having fallen in their way. Yet are not fools unuseful; they are pregnant lessons of wisdom, in that they are examples to thee of what thou oughtest not to be thyself. Who would not shudder at the thoughts of resembling them? Who that respects himself would not disdain to be overawed by ideots, and disdain it but the more for their being in the highest classes of life? Where fortune and favor cannot raise their possessors into esteem, they sink then but the deeper into contempt. Shun then, as thou wouldst the leprous, or the plague-marked, the mere creatures of favor without merit. Treat their stupid insolence with scorn and derision. How easy and how just this duty to thyself! Can the Garretteers of St. Giles's be less than equivalent to

C

the

to the closetteers of St. James's?—what better is it to make of a parliament a nest of prostitutes, and plead for it the royal service, than to open a brothel, and hang the King's arms out for a sign?—In what is a place in the calendar of Newgate, less infamous than a place in the Court-calendar? while the first may be in the way of punishment for injuries to a private individual or two, on the King's high-road; the other a reward for wrongs to the whole public, to millions, in the King's name? Where is the mighty motive of respect for those idlers, and worse than idlers, who take the wages of their country for doing nothing for it, and oftner yet for actual disservice; eating thus the black bread of treason sopped in the kennels of corruption?—Is it then with such characters as these thou wouldst wish to spend any part of the day? In honor of thy taste keep thyself sacred from the dreadful contagion of fashionable futility,
By

By contempt of folly, thou wilt reign over opinion ; he is lord of the world that laughs at it.

Hark ! hearest thou not the blustering of the eastern wind ? feelest thou not its deadly blasts ? It bringeth on its wings the bleak sweepings of a whole continent. Tempt not thou its fatal inclemency. Rheums and diseases are in the air. See that thy joyous fire be well supported. Spread thyself out before it in thy arm-chair, and snug in thy warm domestic intrenchment, bid defiance to the enemy without, even to the keen piercing air that wanteth to get within thee, and destroy thee.

Company thou needest not lack ; if the living are not at hand, the dead are always ready to ease thee of the burthen that man is ever to himself. Choose then thy reading to thy humor ; all sorts of subjects suit not all seasons : but cultivate thou chiefly a taste for the solid and improving.

So shalt thou in the days of thy youth
 secure to thyself a privilege of ex-
 emption from being numbered with
 those silly, illiterate old men with
 whom thou seest the land lumbered.
 Beware however of pedantry ; neither
 do thou look on a library more as fur-
 niture of thy house than of thy head.
 Is it not often seen that a man curi-
 ous of books is far from being a great
 reader ? as the most nice about clocks
 and watches, are rarely those that spend
 their time the best. A partial fancy
 excludeth universal taste.

The hour of supper approacheth ;
 it cannot be too moderate, too light,
 too digestible. Remember that tempe-
 rance is truly the luxury of life : as it
 is also the tenure of thy health, and
 the preserver even of the powers and
 faculties in which Sensuality keepeth
 her court. Never lose sight of this sa-
 lutary truth ; that with exercised limbs,
 a clean stomach, a cool head, and a
 clear heart, thou mayest presume on
 living

living as long as living is good, live with pleasure, and die without pain.

After supper go not immediately to thy repose, employ a small interval in the gentlest exercise; a walk is good, or any motion that may put into friendly action the powers of the night-digestion.

Forget not, before thou liest down, the grateful duties of a reasonable Being to the Power from whom thou derivest every blessing of life. *The fool hath said in heart there is no God:* yet to admit one, and not to act in consequence thereof, is, if possible, a higher strain of folly.

Behold the Flambeau of experience held out to thee: art thou too proud to light thy lamp at it? The consequences be on thine own head. Here endeth the system of the day.

F I N I S.



(22)



1. 1. 1. 1. 2.